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ABSTRACT

The Na'imiloa (seeker of knowledge) program provides educational enrichment opportunities to gifted underachieving Native Hawaiian high school students. Developed by the University of Hawaii at Hilo and selected high schools, the program was designed to build upon students' talents, develop their self-esteem, and develop an awareness and appreciation of the Hawaiian culture in order to support overall positive achievement at school. Students selected for the program start in their sophomore year. The Na'imiloa classes fall under varying academic disciplines as determined by the individual schools. The foundation of the curriculum is the values embraced by Hawaiians. The curriculum concepts--identity, social interactions, physical environment, and artifacts--provide focus for the development of these values within specific educational activity settings. These concepts may be developed for performance in a spectrum of informal to formal relationships and situations. The culminating activity of the fall semester is a Makahiki celebration where all school sites gather to recreate a multifaceted Hawaiian community and display their mastery of the curriculum concepts. Evaluation combines informal, performance-based methods relevant to the Hawaiian experience and formal, Western-style methods. Curriculum planning forms and a glossary are included. (TD)

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CURRICULUM GUIDELINES

NATIVE HAWAIIAN CURRICULUM DEVELOPMENT PROJECT

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Spring 1999

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Curriculum Guidelines

Native Hawaiian Curriculum Development Project

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PREFACE

This curriculum document was developed as one of the projects of the Center for Gifted and Talented Native Hawaiian Children, Nā Pua No'eau. The Center was established at the University of Hawai'i at Hilo for the purpose of increasing educational enrichment opportunities for Hawaiian children in kindergarten through grade twelve throughout the State of Hawai'i. Nā Pua No'eau was authorized through the August F. Hawkins-Robert T. Stafford Elementary and Secondary School Improvement Amendments of 1988 (Public Law 100-297), which was signed into law by former President Reagan in April 1988. The Center under the Native Hawaiian Education Act, was re-authorized in 1994 to run until 2000.

This curriculum guide is the result of the cooperation and collaboration of Hawaiian educators dedicated to making a difference in the lives of their students and colleagues. Our thanks goes to Dr. David Sing, who first provided us with the opportunity to envision the research and the curriculum development project, Dr. Alapa Hunter for supporting our vision through the project, Roberta Banks, who assisted in the many administrative and budgetary transactions necessary for the work to be completed, to the many Hawaiian educators who were generously provided us with their mana'o on Hawaiian learning, to Tammy Evangelista, Nā'imiloa coordinator, the school site coordinators Pamela Lyman, T. Kūlani Calina, Pi'ilani Ka'awaloa, Sandi Claveria, and the principals of St. Joseph's High School, Hilo High School, Pāhoa High School, and Waiakea High School, to our constant energetic student research assistants, Roxane Stewart and Crystal Glendon, and finally to the students who inspire us to continue to find ways to improve ourselves as teachers and as learners.

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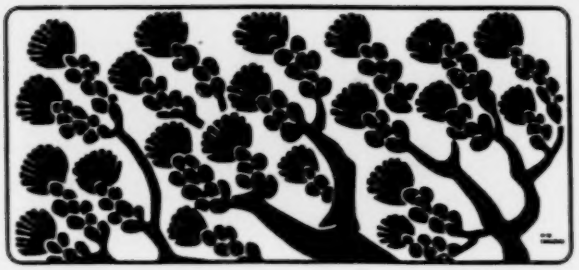


Background

- Nā Pua No'eau Curriculum Development Project
- Nā Pua No'eau Philosophical Foundation
- Nā Pua No'eau Program Model
- The Nā'imiloa Program

Nā Pua No'eau Curriculum Project Description

Support for curriculum development within Nā Pua No'eau is provided by the Native Hawaiian Education Act. It allows Nā Pua No'eau to research and define curriculum models that incorporate Hawaiian values and culture in effective ways. This project is designed to document and identify characteristics of the Nā Pua No'eau curriculum, which are grounded in Hawaiian beliefs about learning. The work has been conducted in two phases. In Year 1, the study focused on identification of key elements of educational programming for Hawaiian students. In Year 2, the study focused on obtaining information about implementation of these elements at two different sites. The sites were Nā'imiloa project implementation sites in both public and private school settings. The implementation information will be used for teacher training and curriculum development. Year 2 work included the development of the structure that provides the framework for this document.

The process of developing the curriculum was multifaceted. Curriculum development proceeded as a collaborative process. Curriculum specialist and research assistants interviewed Hawaiian educators, observed students and teachers in classroom and authentic learning settings and activities, and conducted discussions with teachers, parents, and students. Information was collected from students on perceptions about their experiences in the Nā'imiloa program. The insights gleaned from these many experiences formed the basis of the framework and the document itself.

At each step of the process, consultation with Nā Pua No'eau administrative staff provided guidance to the work and increased linkages with other resources within the Center. Presentations of the work in progress provided opportunities for questions and feedback from a wide variety of individuals. As the curriculum evolved, presentations were provided to parents, students, and teachers of Nā'imiloa, indigenous educators at the National Indian Educators Association, pre-service teachers in the UHH Teacher Education Program, Counselors at the Math and Science 7th Grade Girls Conference, and the Nā Pua No'eau Advisory Council.

The tangible outcomes of this project are this document and a videotape to use in teacher development settings. The intangible outcomes are relationships and realizations important to the community that supports Hawaiian students. A vision of the future work in this area includes the development of long-term support and collaboration to incorporate these ideas into communities, school, and classrooms where 'ohana, educators, and other who are predisposed to supporting student success commit to infusing cultural values into learning settings.

Nā Pua No'eau Philosophical Foundation

In the development of the Center, several philosophies have been established in consideration of the historical, socio-psychological, and cultural aspects of Native Hawaiians in education.

Build Upon the Positive Aspects and Academic Strengths of Students

The deficiency programs of the 1970's and 1980's have had some negative ramifications upon the self-esteem of minority groups, such as Native Hawaiians. The current research on gifted and talented education, and Native Hawaiian education, shows that programs nationally and statewide are finding more success by building upon students' talents and gifts as opposed to their so-called deficiencies. The Center's programs focus on building upon the strengths which the students bring with them.

Integrate Native Hawaiian Values as a Foundation

Center programs purposefully integrate in its curriculum appropriate aspects of Native Hawaiian culture and history, with a particular emphasis on Hawaiian values, that enrich the student with a deeper appreciation of his/her being a Native Hawaiian. Through a strong affective, as well as an academic base, student learning is grounded in the Hawaiian value system that reflects the fundamental basis of cultural and historical practices. These values are expanded upon in the curriculum framework portion of this document.

Raise Self-Esteem

Research indicates that members of successfully functioning Native Hawaiian families have a better understanding of and attitude toward "self" and achieve higher than those who have a poor attitude toward "self" (Sing, 1986). Activities that enhance or raise the self-esteem of the students are integrated into the programs. The history of oppression that Native Hawaiians have faced over generations has resulted in a high incidence of low self-esteem. In many instances low educational achievement is a consequence of this phenomenon. Thus, the Center programs attempt to counteract this problem with the integration of activities that attempt to raise the self-esteem of the students.

Integrate Appropriate Instructional Strategies for Optimizing Learning for Native Hawaiians

The literature on Native Hawaiian education suggests that classroom strategies that integrate culturally relevant learning processes also raise achievement (Sing, 1986). Such instructional strategies are planned and integrated into the teaching of the students in the classroom and are an important part of the Center's research activities. A planned program of teacher training and evaluation are part of the Center programs to enhance classroom learning for Native Hawaiians.

Nā Pua No'eau Program Model

The intent of the Center for Gifted and Talented Native Hawaiian Children, Nā Pua No'eau, has been to establish a program model to guide all activity generated by the Center. Four critical elements are incorporated into program development. They are:

- Talent Enhancement
- Self-Esteem Development
- Integration of Hawaiian Culture and Values
- Student and Parent Support Services

Talent Enhancement

Selection of program participants is based upon high interest and/or specific behaviors that students exhibit in a talent area. Whether the participants' interests and abilities are in the arts, humanities, sciences, or psychomotor areas, the Center facilitates educational enrichment activities to enhance and build upon these interests and abilities. By offering a variety of creative programs to enhance, reinforce, and strengthen interest and talent, the Center recognizes the positive behaviors that promote student learning. This approach is decidedly different from a "deficiency model" because it focuses upon developing and enhancing talent and ability rather than remediating deficiencies or weaknesses.

Self-Esteem

Self-esteem refers to an individual's sense of self-respect, confidence, identity, and purpose. Individuals with high self-esteem demonstrate high degrees of acceptance of self and of others. They recognize their own specific strengths and skills, as well as the special abilities of others. They feel secure in their own environment, social relationships, and can face challenges or problems with confidence. Individuals with high self-esteem take pride in themselves, and are responsible for their own actions.

Most importantly, they are goal-oriented and motivated by dreams of what they want to become or what they want to accomplish. They effectively use all resources, personal and others, to accomplish their goals.

Research specific to Native Hawaiians, as well as to other populations, support the importance of developing a student's self-esteem while learning. While the concept is not new, the Center actively integrates activities that facilitate self-esteem development. The correlation between improved self-esteem and improved learning for Native Hawaiians is critical to Nā Pua No'eau's programs.

Integration of Hawaiian Culture and Values

The popular phrase used to describe one's search for ethnic identity is "roots and wings." In Hawaiian, the simple but powerfully descriptive word is na'au - guts, mind, heart, and affection. Nā Pua No'eau intentionally nourishes a strong and positive identity of being Native Hawaiian "to the na'au." It is important that students acknowledge the importance of those elements that characterize Native Hawaiians of the past and in the present.

The Center's academic programs promote and integrate Native Hawaiian culture, history, concepts, values, and traditions, in order that students may better understand and appre-

ciate their relationship as citizens of the state, nation, or world. It is this idea of ethnic identity that allows one's "Hawaiian self" or na'au to flourish in the global community. The idea that Native Hawaiian culture and values can be a sustaining resource for students as they meet today's contemporary challenges, is an important concept that has been handed down by Native Hawaiian kūpuna or ancestors of each generation. It is an important idea promoted and safeguarded by the Center.

Student and Parent Support Service

An invaluable Hawaiian concept is 'ohana or family. As in many societies, the influence of the family unit is pivotal to a child's life-long learning. This is an essential element of social development that fulfills the primary psychosocial needs of all people including Native Hawaiians. However, in this decade and the century ahead, the traditional Native Hawaiian family unit may quickly become endangered — as it has for other families in other groups. It is important that the Center support the 'ohana in these times, especially in the education of their 'ōpio or youth.

The traditional 'ohana, in the past and present, has allowed Native Hawaiians to deal responsibly and appropriately with many societal issues that affect a child's life-long development. The Center attempts to proactively address these special societal issues as it acts as an extended family or 'ohana nui, through Student and Parent Support Services. This important program element attempts to assist Native Hawaiians with helpful and supportive activities and strategies that prepare them to respond effectively to social needs not only individually, but also as members of an 'ohana, 'ohana nui, community, state, nation, and world.

The Nā'imiloa Program

The Nā'imiloa Program intends to identify and provide educational enrichment opportunities to gifted underachieving high school students. This program is a collaborative effort between selected high schools and the University of Hawai'i at Hilo's Center for Gifted and Talented Native Hawaiian Children (Nā Pua No'eau).

The program was initiated in response to teachers who recognized certain students experiencing difficulty realizing their potential through traditional high school strategy and approach. It was observed that these gifted students were "falling through the cracks." In discussion with teachers, the program began with the concept of identifying these students, then providing an enrichment program designed to build upon their talent, develop self-esteem, as well as an awareness and appreciation of the Hawaiian culture in order to support overall positive achievement at school.

The selection process began with a collaborative effort among teachers, administrators, parents and student from the respective schools to generate a list of descriptors believed to best characterize gifted underachieving students. The list of descriptors was then used to develop nomination forms to identify potential Nā'imiloa participants. Some examples of the descriptors generated are: inquisitive, perceptive, frequently bored, sensitive, humorous, overbearing at times, self-confident, communicates easily with adults, and persuasive with peer group. These forms were then distributed to the entire 9th grade class and 9th grade content teachers of the respective schools in the spring semester. The results are tallied according to frequency, and a listing is generated according to each descriptor. A selection committee, consisting of the site coordinator, the principal, the core leader, and the Nā'imiloa coordinator selects the students for enrollment in the program in the upcoming year. From this point, each school modifies the program content according to the school climate, goals, and interests.

The committee decides on fifteen to twenty-five students to be enrolled in the sophomore Nā'imiloa class of the following year. Of the current high schools participating in this program, the majority of them provide a class setting for sophomores. After the sophomore year, students participate as Hui Nā'imiloa (Club) members that meet during lunch, recess or after school. During these meetings, they are apprised of club functions, upcoming events and offered advising in the areas of career and college opportunities. An alternate approach is set up so sophomores entering Nā'imiloa start off in the Hui and enter the class as juniors and seniors. The focus is to develop their maturity and commitment to the program and reflects the curriculum of this specific program.

The Nā'imiloa classes falls under varying academic disciplines at each site as determined by the individual schools. The program at one school is an Ethnobotany course while others are Advanced Guidance courses. Another program falls under the Social Studies discipline in which the focus is on genealogy, mo'olelo and protocol.

In the second semester Nā'imiloa provides opportunities for site specific and student specific learning and mentoring. Thus, the talents and gifts of students and communities are recognized and enhanced.

The Curriculum

- Research Basis
- Nā'imiloa Curriculum Model
- Hawaiian Values
- Aspects of the Nā'imiloa Curriculum
- Curriculum Concepts
  - Identity
  - Social Interactions
  - Physical Environment
  - Artifacts
- Integrated Performance Task

Research Basis

This curriculum project began with a year of surveying respected Hawaiian educators to identify key elements of learning experiences for Hawaiian students. From the qualitative analysis conducted in year one of the Project, two key elements were identified in regard to successful learning for Native Hawaiian students:

1. Learning needed to occur in an authentic learning environment and
2. Learning activities needed to be experience-based, or hands-on. The following are definitions of these elements according to our data set of answers given by the educators interviewed.

Concept of Authentic Learning Environment

The authentic learning environment requires a setting that expresses a link to the many kinds of Hawaiian cultural foundations. This environment is located outdoors at specific sites utilized for cultural practice, and is also located within the traditional school classroom. The authentic environment can be expressed in many ways. There is the concrete physical location of authenticity, and there is the more abstract, subtle, socially interactive authentic environment.

Some examples of a physical authentic environment are places like Onekahakaha, a beach site with a reef fronting the Hilo Bay Area, and Hilo One, or Bay Front. Teachers utilize the Onekahakaha site to educate students about ethnobotany, food gathering and preparation, compositions and chants involving that particular wahi pana (site), water sports and activities, and many more types of learning experiences. Another example of a physical site of authenticity is Hilo One, or Bay Front, where a Hawaiian drum class is currently in session. People aging from 9-65 years old attend the class. The drums will be utilized in an opening ceremony for the World Indigenous People's Conference on Education at the same site. The learning opportunities that take place in an environment like this are as endless as the many kinds of elemental manifestations surround the students engaged in the class.

The concept of the socially interactive authentic environment is at once easy and more difficult for a teacher to utilize. This environment requires cultural knowledge and sensitivity. This environment can best be described in this student's comment: "I feel like I'm sitting in my teacher's living room and talking story when the class is in session." This environment is woven through interaction between student and teacher, student and student, and student and environment. The teacher must be extremely sensitive to informal cultural protocol, communication, language, and behavior. This is a skill one can acquire after teaching in Hawai'i for extended periods of time.

A socially interactive environment may involve addressing a conflict through the traditional conflict resolution method called ho'oponopono, where the teacher could modify the intensity of the protocol to fit the classroom environment. Another example of this concept would involve the teacher grasping the teachable moment spontaneously because the students are exhibiting readiness toward a certain deeper understanding of a certain Hawaiian value, regardless of the swaying from the lesson plan in place. In fact perhaps the teacher would address the teachable moment and integrate the new concept into the planned lesson.

Concept of Experience-Based Learning

Experience Based Learning refers to teaching activities that attempt to engage all the senses and as many multiple intelligences as possible. Many educators refer to this concept as hands-on learning. From a cultural perspective, the concept of experience based learning enables the teacher to interact with the students on a one on one basis. The instructor would address students at their individual knowledge base, and foster learning accordingly.

For example, the students each make a ceremonial garment that requires a bamboo stamp each individual must prepare and carve. The teacher would move through the group from the beginning to the end of each phase of the project, closely involved in the process, assisting each individual's need along the way. In the end, the ceremonial garment would be a tangible expression of the activity, which was based upon the Hawaiian values-based type of instruction. The garment would be utilized during appropriate activities, and the teacher would affirm the concepts learned through repetition of the use and function of the garment.

Nā'imiloa Curriculum Model

As the curriculum is implemented, teachers assess students based upon their observation of specific qualifications that reflect the goals and characteristics of the program. Teachers base evaluation on students' academic performances as well as their overall interactions in the school community and demonstrations of Hawaiian values and talents. The Nā'imiloa curriculum model is displayed in the graphic organizer presented in Figure 1. The model depicts the underlying structure of the curriculum during the fall semester, the development of Hawaiian students grounded in their values and knowledgeable in some basic content of Hawaiian culture.

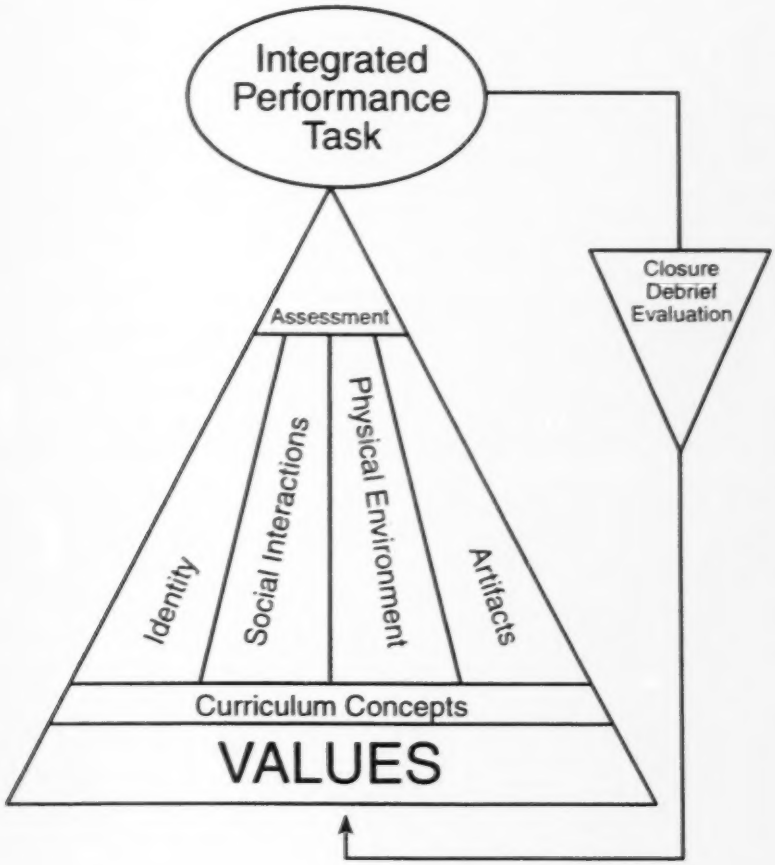
The foundation of the curriculum is the body of values embraced by the Center. These values originate in beliefs about the special relationships cultivated by all Hawaiians. These relationships define the context of lifelong learning among humans in the social environment, physical environment and spiritual environment. The values permeate the curriculum as spirituality permeates our conduct, behaviors, and dispositions.

The curriculum concepts, Identity, Social Interactions, Physical Environment, and Artifacts, provide focus for the development of these values within specific educational activity settings. These settings allow for instruction and knowledge development that reaffirms the depth of the Hawaiian culture while cultivating positive and authentic applications of that knowledge for Hawaiians of today. These concepts may be developed for performance in a spectrum of informal to formal relationships and situations. Learning of these concepts is assessed through performance along that continuum throughout the time that students are formally associated with Nā'imiloa. It is hoped that these curriculum concepts will be integrated into the lifelong repertoire of students who have participated in this program.

Learning of the curriculum concepts allows students to participate successfully in the culminating activity of the fall semester. This activity is a Makahiki celebration where all school sites gather to recreate a multifaceted Hawaiian community and participate and display their mastery of the curriculum concepts. This activity leads to the reflection and debriefing as each site self-evaluates and plans the specific activities they will pursue in the spring semester. Each site has a different identity, sense of place, resources, and history. Individualized activities suitable for each site then extend and expand students learning throughout the second semester of the school year.

The Hawaiian cultural content can be integrated into existing curriculum requirements in both private and public school settings. This curriculum model attempts to graphically display the cultural concepts, the relationships among these concepts, and the foundational values of Nā Pua No'eau. Figure 1 displays the structure by which the Nā'imiloa Curriculum is modeled.

Figure 1. Curriculum structure of the Fall Nā'imiloa semester.



Hawaiian Values

The Nā'imiloa curriculum begins with a discussion of Hawaiian values. These values, such as Aloha, Lokomaika'i (generosity), Laulima (cooperation) or Kōkua (helpfulness), are the cornerstone of the Nā'imiloa experience. Students are introduced to a listing of Hawaiian values, given a general definition of each concept, and then discussion begins on the cultural context of each value and what it means to the teacher, the students, and the environment. Figure 2 provides a list of Hawaiian values.

The teacher then incorporates activities for further interpretation of the layers of meanings (literal and figurative) of each value. It is anticipated that the foundation the teacher is laying forth will set the stage for all other activities incorporated into the Nā'imiloa experience.

This values based curriculum is designed to provide opportunities for students to display and practice these values consistently throughout the year at school and beyond into daily life. The scope of this foundation is anticipated to remain as a touchstone throughout their individual lives, as well as into the lives of their families. It is important to note the values set a foundation grounded in positive cultural customs, behaviors, and ways of learning. This values-based structure provides the student a sense of belonging and ownership, as they have experienced aspects of the same values in their home and community environments. The teacher utilizes the values linkage between the home and the school environment to create a comfortable atmosphere conducive to Hawaiian learning. It can best be described in a student's comment: "I feel like I am sitting in my teacher's living room and talking story when class is in session."

Figure 2. List of Hawaiian Values.

Aloha		Ho'ohiki	(Keeping promises)
Ha'aha'a	(Humility)	Huikala	(Forgiveness)
Lokomaika'i	(Generosity)	Na'auao	(Intelligence)
Ho'okipa	(Hospitality)	Kūha'o	(Self-reliance)
Ho'omana	(Spirituality)	Kela	(Excellence)
Wiwo	(Obedience)	Koa	(Courage)
Laulima	(Cooperation)	Kōkua	(Helpfulness, assistance, relief)
Ma'ema'e	(Cleanliness)		
'Olu'olu	(Graciousness, pleasantness, manners)	Lōkahi	(Harmony, unity, balance)
		Hanohano	(Dignity)
Pa'ahana	(Industry, diligence)	Alaka'i	(Leadership)
Ho'omanawanui	(Patience)	Kū i ka nu'u	(Achievement)
Le'ale'a	(Playfulness)	Kūpono	(Honesty)
Ho'okūkū	(Competitiveness)		

Aspects of the Nā'imiloa Curriculum

Where appropriate, the teacher also embraces the opportunity to delve into the spiritual aspects of each value, engaging students in dialogue based on their own personal history and experience. In order to create teachable moments like the one described above, the following key aspects of student/teacher, student/environment curriculum that focus on Hawaiian values have proven successful at each Nā'imiloa site:

- Identity
- Social Interactions
- Physical Environment
- Artifacts

Identity is critical to the Hawaiian student. Some aspects of this sense of identity are grounded in, but not limited to, the following key elements:

- where the student comes from,
- who the student's ancestors are,
- student's family history, or mo'olelo,
- student's sense of place in family and community,
- student's responsibility to the aforementioned components in regard to future aspirations and endeavors.

Social interactions incorporate culture into the classroom environment. It is expected that the teacher provides learning opportunities based on both formal and informal modes of social interactions. The teacher would need to provide learning opportunities that embrace Hawaiian protocol, customs, and behaviors. If a teacher is unable to provide learning opportunities that embrace both the formal and informal aspects of the social interactions of the Hawaiian culture, it is hoped that the teacher would seek community resources and other instructors skilled in those aspects of the culture to complement the curriculum established.

The *physical environment*, from the Hawaiian perspective, extends beyond the concrete world. The physical environment encompasses the past history of the site of the school, the land division the site is located in, the resources within the vicinity of the specific site, and other significant aspects that provide context for a sense of place.

The *artifacts* that are produced from the culmination of the culturally relevant activities should be functional, held in high regard, and maintained by the students. These artifacts would be utilized in social interactions, (e.g.: kīhei, 'awa bowl, bamboo stamp) as well as in the integrated performance tasks and in assessment. These artifacts are the tangible links to the more abstract cultural values-based activities. Figure 2. Underlying curriculum structure of the fall Nā'imiloa semester.

Curriculum Concepts

Identity

Contrary to western culture, the identity of a kanaka maoli, or Native Hawaiian, stems from the generations that have preceded him or her. Their ancestors walk with and guide them throughout their lives, even if the kanaka maoli may not notice it. The Native Hawaiians are the products of their labors; a product that they want to see perpetuated for generations to come. The Hawaiian value of ho'omana (spirituality) stems from the connection with these ancestors.

I ulu no ka lālā i ke kumu.
The branches grow because of the trunk.

From a cultural perspective, the Native Hawaiian has the ability to develop and maintain a strong connection with their ancestors. If given the time to look, they can see imprints of the ancestors within. These imprints mold the individual into who they are, and along with their conscious decisions, they eventually mold the Hawaiian learner into who he or she will become. This is a crucial aspect of Hawaiian identity; a sense of who your people were and where they come from, develops into a sense of who you are as their descendent and where you are going.

He meheuheu mai na kūpuna.
Habits acquired from our ancestors.

Identity is of utter importance to Hawaiian students because it provides them with a foundation from which they can build upon in the western school system. This foundation provides them with self-confidence and self-pride, both of which are necessary for success in any aspect of education and in life in general. When a student is able to identify with their culture, they can then identify with the values that are ingrained in the culture. Such values include kela (excellence), pa'ahana (diligence), and wiwo (obedience). These values can only enhance a student's learning experience in the classroom as well as that of the teacher. In order for these values to be become pa'a (ingrained) within the Hawaiian student, that student must first be grounded in a sense of Hawaiian identity; with that in hand, that student can overcome any obstacle that stands in the way of their success.

He 'a'ali'i ku makani mai au; 'a'ohe makani nana e kula'i.
I am a wind-resistant 'a'ali'i, no gale can push me over.

The knowledge of one's genealogy is key in understanding where one comes from and eventually where he or she is destined to venture. Once it is understood who one's ancestors are, this individual can begin to tap into the strength and guidance that they can provide. However, in order for the connection with the ancestors to remain strong one must remember them, talk with them, respect them, and protect them. Researching genealogy is the first step along that path.

Aia a pa'i 'ia ka maka, ha'i 'ia kupuna nana 'oe.
Only when your face is slapped should you tell who your ancestors are.

One very influential aspect of 'ohana (family) that the student relies upon is his ancestors. Another aspect is a student's immediate family as it plays a key role in the success of that child in education. The 'ohana reinforces values such as kūpono (honesty), laulima (cooperation), huikala (forgiveness), 'olu'olu (pleasantness), and many others that stem from the child's identity. A child's function in their family relates to the specific values that are reinforced. Those students who are placed as custodian of their younger siblings (because both of his/her parents work) exemplify the values of kūha'o (self-reliance), ho'omanawanui (patience), kōkua (helpfulness), and alaka'i (leadership). All of these values are pa'a within the student. However, the students are rarely afforded the opportunity to display and practice these values in the classroom setting as in the home.

E hānai 'awa a ikaika ka makani.
Feed with 'awa so that the spirit may gain strength (to support the family).

In addition to the physical manifestations such as 'ohana and genealogical work, a student's identity stems from his/her own family mo'olelo (stories) that talk about where the family comes from and what their kuleana (responsibility) was and has become within a certain area. These mo'olelo serve as windows into the past for the student; windows from which he can gain knowledge and skill that he could never gain from a textbook.

Local students love to "talk-story" with one another naturally, but when family mo'olelo are brought into the "talk-story" session, values and customs are infused into the minds of the students through a great story. The students should be afforded the opportunity to share these mo'olelo with others so that the stories will live on and their messages will reach others. Family mo'olelo are long-lasting and ever-growing. As the family expands through the generations, new mo'olelo are coming to light by the decisions that each member makes, which in turn influences the direction of the family.

Hili hewa ka mana'o ke 'ole ke kūkākūkā.
Discussion brings ideas together into a plan.

Social Interactions

Authentic environments that lead to success for Hawaiian students include and extend beyond the physical environment. As the student is viewed as a whole human being existing in a complex universe, the context for learning must include attention to the social environment that supports and maintains the complex interactions among people.

Social interactions provide the vehicle for linkages among students, teachers, and 'ohana. As these interactions unfold within the learning community they provide the opportunity for the enactment of customs and behaviors grounded in Hawaiian values.

Social interactions run the continuum of formal to informal routines. Individual students who participate in the Nā'imiloa curriculum develop skills that are based on the values and curriculum concepts inherent in Nā Pua No'eau. Through the program, students develop the ability to perform proper behavior in formal settings that involve prescribed behaviors and

specific protocols. They also are reminded of the legitimacy of the customs and behaviors they have been raised with as keiki o ka ʻaina that support their ability for successful functioning in the informal setting of school, home, and community.

For example, the proper protocol for entering a situation in an informal setting requires that a student greet everyone with "aloha and a honi." The proper protocol for entering a formal setting requires the appropriate oli from the visitor and response from the host. Knowledge of these customs and behaviors is a critical part of building success for students in the social environment of modern Hawaiian communities and enhances students' abilities to succeed in the academic environment of the school. To promote the development of competence in the social environment, Nāʻimiloa focuses on protocols in the oli, hula and hoʻokupu.

As a people Hawaiians are now more than ever looking to the past for guidance in this modern world that often pressures them into finding a balance between the Western or Hawaiian. They are finding that in this time of change, they as Hawaiians need to thrive in all aspects of their lives: physically, emotionally, financially, and spiritually. As Hawaiians look to the past, a need to be educated in the protocols that will grant guidance, health, and prosperity often arises. Protocol takes many forms (formal and informal), one should become comfortable with as many as one can so that when the time comes to ask for what is needed it can and will be asked for in the correct manner.

Oli. Oli (chant) is not just a form of communication or a venue of expression. It is a means by which one can reach deep within his or her naʻau and realize the talents that were never known to have existed. Those talents are given to each individual by their ʻaumakua, ancestors, (the research process of which has already begun) to malama (care for) and perpetuate.

Students from all backgrounds, ages, and abilities can be trained in chanting. Chants range in difficulty and depth and can be applied to many different themes, projects, and discussions. In the everyday sense, oli could be in the simple form of any type of greeting that the student offers his/her teachers and friends (i.e., ʻsup, howzit, huī, aloha, etc.). In terms of ceremony, popular chants of today such as I Kū Mau Mau, ʻO Wākea, Kokolo Au, etc., can be quickly learned so that when opportunity avails itself for participation in a ceremony, students will be ready and able to participate.

Hula. Like oli, hula is a venue by which to tell a story or to express one's thoughts. It is as much a part of Hawaiian culture as oli and ʻōlelo. All converge into the performance of a hula. Hula not only developed skills in warfare; it also developed discipline and pure expression and often served as a type of offering to the gods as would an oli.

Although men were the first hula dancers it has become more of an art form for women in the minds of our youth. Few young men are able to dismiss the western views of hula and engage themselves into the art. This mentality can be changed quickly when the meaning and significance of hula are taught, and the beauty and power of hula are realized.

'A'a i ka hula, waiho ka hilahila i ka hale.
When one wants to dance the hula, bashfulness should be left at home.

One could take the values (as stated in the preceding 'ōlelo no'eau) associated with hula to implement on an everyday level. In performing any type of task from book reports to formal speeches, the values of hula can be useful in enhancing the task at hand.

Ho'okupu. The preparation and presentation of ho'okupu entail much forethought in contemplating what would be pono (correct in all aspects) for the specific purpose, pū'olo, etc. Contemplating such aspects encourages one to stop and seriously think about what they are about to do and why. Student decision making and consideration of multiple facets of a situation demands that they engage in high level cognitive processes as well as give attention to multiple intelligences.

'Ai kū, 'ai hele.
Eat standing, eat walking (said of anything done without ceremony or without properly thinking things through)

Ho'okupu can be as simple as a food presented at a potluck or as elaborate as the need for lele (elevated platform for the placement of ho'okupu) in formal ceremony. The practice of ho'okupu not only offers a way to connect to the elements and the akua; it also provides training in taking time to think things through and deciding on your own what should be done, since ho'okupu has no manual, just some common similarities.

Kau ka lā i ka lolo, ho'i ke aka i ke kino.
The sun stands over the brain, the shadow retreats into the body (wela i ka lā, an important time for ceremony)

Physical Environment

The concept of the physical environment from a cultural point of view extends into the historical information available about the area of focus. When referring to a physical environment, this entails the historical, cultural, and specific resources of the school site, the site of an excursion, the district the school is located in, the ahupua'a, or ancient land division, the island the school is located on. Not only is the school's beginning information included, but the ancient names, stories, and genealogical information also included in the sense of place. It is extremely important to ground the specific site of instruction in the cultural elements so that the student can feel a sense of identity emerge from their own cultural upbringing. This concept ties in appropriately with the values-based curricular structure, where the students feel a sense of responsibility, ownership, connection to their school site, and land tenure.

Artifacts

The physical artifacts that are produced from the hands-on, culturally relevant activities should be functional, held in high regard, and maintained by the students. It is important to note that these artifacts be understood as, to quote a teacher of Hawaiian art, "functional art

pieces." From a cultural perspective, to make something for the sake of "arts and crafts" is not enough to justify the use of materials that could be better used for something of function and cultural significance.

The types of physical artifacts created can range from an instrument used for ornamental purposes (i.e. a hairpick) to an awa bowl used only for ceremonial function. No matter what the purpose, all of the artifacts need to be made, maintained and owned by the student.

Where appropriate, the students should be given opportunities to use the artifact over and over again throughout the year. These artifacts would be utilized in social interactions, (e.g.: kīhei, 'awa bowl, bamboo stamp) as well as in the integrated performance tasks and in assessment. These artifacts are the tangible links to the more abstract cultural values-based activities. The notion of the artifact being a tangible link to an abstract cultural belief lends more power to a student's understanding of the entire curriculum as a whole as it becomes the focus of experience based learning.

The physical artifacts utilized at some of the Nā'imiloa are the 'ohe kāpala (bamboo fabric stamp), kīhei (tapa cloak), 'apu 'awa (kava bowl) and mea 'ai (food). These activities are excellent individual exercises, and through the curriculum, are woven together to create the physical component of student learning. They take place throughout the first semester and ultimately culminate in the integrated performance task of the Super Makahiki Day.

'Ohe kāpala. The 'ohe kāpala's ancient function, to stamp kīhei, was used in the same capacity with the Nā'imiloa curriculum. Students were given full creative scope to design their own 'ohe kāpala, using such inspiration as something that is significant to them, their `ohana, their home and so forth. Once the design was completed, the students transferred it from paper to 'ohe, using carving tools to give their designs shape, depth and texture on prepared strips of bamboo.

Kīhei. After the completion of this exercise, the students were ready to stamp their kīhei. Muslin was a good substitute for tapa, and in preparation it needed to be hemmed and optionally dyed in colors that represented a certain significance, perhaps to ones home district or family, much like the 'ohe kāpala. Once the material was prepared and dried, students used their 'ohe kāpala to create their patterns on the kīhei, stamping the material according to their preferences.

An alternative method of kīhei stamping, as done at some sites, was to use plants gathered from students' homes and surroundings as stamps. Students chose shapes and textures they liked and used these designs to stamp their kīhei in various patterns. Not only did this activity cultivate creativity, but also an awareness of students' physical environments. They were prompted to explore their natural habitats to pick and choose plants they wanted to include on the kīhei, a representation of things of personal significance.

'Apu 'awa. The 'apu 'awa is a coconut split lengthwise and used as a bowl in 'awa ceremonies. One class encountered the 'apu 'awa in their readings, and making one through semi-traditional means allowed them the opportunity to relate story to physical reality. It was incorporated into the curriculum to allow students to experience the work that went

into gathering and husking the coconuts, splitting them into two, sanding them down, and saving the meat to pound into oil to polish the finished product. The 'apu 'awa was ultimately to be used in the 'awa ceremony the students participated in as one of the culminating activities of the curriculum.

Food preparation. The preparation of the mea 'ai is a key activity in teaching students responsibility and pragmatic skill through a cultural practice. The kuleana (responsibility) of food preparation for the Super Makahiki Day was shared by all sites. The host school is often responsible for the main course, and in the past such entrees as laulau have been prepared. Many classroom lessons can stem from this activity or be used to prepare students for it. One lesson to ready the students for this was focused on Papa and Wākea. This tied genealogy and the cultural importance of Kalo (taro) into the students' making of the laulau. The cultural practice of sharing food and kuleana is reinforced as the students from the other schools are responsible for bringing food such as 'uala and kalo.

Throughout these activities, the students' lessons are necessary to supplement their physical artifacts and vice versa. This will keep students in the pattern of learning and exploring as outlined by the curriculum. It teaches them the background information on their activities as well as allows them to actively participate in and experience hands-on what they are learning about. Thoughts and lessons are put to action, and the students are enabled to experience the entire process rather than arbitrary, individual activities that don't connect and inform them on the significance of the culture they are exploring. The activities are geared in such a manner to develop their personal identities and values through the cultural medium of protocol, social interaction and hands-on experience in their physical and social environment.

Integrated Performance Task

Super Makahiki Day

Toward the end of the fall semester, all four sites participate in an integrated performance task called Super Makahiki Day. This activity is coordinated and hosted by one of the four sites each year on a rotating basis. The task involves an integration of the key concepts focused on from the onset of the fall semester. The students exhibit their understanding of the Hawaiian values, through participation in activities which are designed to focus on their sense of place or identity, prompt them to perform appropriate social interaction, as well as utilize functional artifacts created in their classes.

The central theme of this task is to practice the ancient tradition of Makahiki. Makahiki is a seasonal occurrence where everyone stops extensive farming, fishing, war, and other intense work related tasks and participates in the time of year when the harvest is ready to be reaped. Makahiki is a time of peace and play. There are also certain protocol followed to open up, continue, and close the season.

For the Nā'imiloa program's purposes, each site maintains, as well as modifies the traditional protocol to suit their needs best. For instance, Waiakea High hosted the four sites at their botanical garden. The site was divided into four land divisions, which symbolized each school's land section. The host school performed welcome chants at the borders of each land division and was accepted in return by each school. This opening ceremony concluded in offering the appropriate contributions of a mass hula, and a chanting performance. The traditional Makahiki games then commenced. The final portion of the day involved partaking in a traditional feast prepared by the host school.

This activity provides an authentic setting involving the key elements for learning from a Hawaiian perspective. The students are engaged in an authentic learning environment, performing experience-based tasks, and incorporating all of the components of the curriculum concepts in an integrated cultural performance.

Implementation

- How to Begin
- Curriculum Planning Forms
- Monitoring Student Progress
- Resource Access

How to Begin

Each learning setting is unique. Designing the specific goals, instruction, and assessment for a particular classroom or course of study is grounded in the relationships of the teacher, students, the school, the community and of course the location in Hawai'i nei. Whether the specific educational setting is a year long program or a weekend retreat, careful and thoughtful planning will enable the learner to experience key elements for successful and meaningful Hawaiian learning.

The intent of this section is to provide you with tools and information you can utilize immediately. Included in this section are forms you can utilize for planning for a week or for a year. See Figure 3. Also provided are some evaluative standards we have developed to give guidance on the goals for learning and performance of the curriculum concepts described in the curriculum. A section with suggestions on how to access possible resources people in your specific community is also noted. Finally, the last sections include a brief glossary and a list of references.

Figure 3. Planning forms

Nā Pua No'eau Curriculum Planning Forms

Teacher Name _____ SY _____

Course _____ Grade _____

Content Area _____

1. Sketch out the primary content area (academic) concepts and student learning objectives you will cover during the period of your course. The forms were developed to be used with semester planning.

2. Sketch out the Nā'imiloa curriculum concepts that can be integrated with content area (academic) concepts and student learning objectives.

3. Develop an integrated educational plan for the period of time encompassed by your course.

What main content area (academic) concepts / units of study and student learning objectives will you cover in the semester?

Course:	
1st Quarter	
Content / Academic Concepts and Student Learning Objectives	Nā'imiloa Curriculum Concepts

2nd Quarter	
Content / Academic Concepts and Student Learning Objectives	Nā'imiloa Curriculum Concepts

Resources needed:

1st quarter

2nd quarter

Evaluation

The standard of Hawaiian excellence, in regards to student performance, is often subjective and relative to the specific circumstances involved. As the system currently exists, attempts to standardize Hawaiian evaluative benchmarks have been isolated and individualized to specific curricular implementations. There is no standard basis outside of the Western paradigm for teachers to assess students consistently in a culturally sensitive manner. As the cultural model of excellence inherently differs from the Western academic model, the instrument of assessment must take this into consideration to provide appropriate measures for the curriculum implemented.

The following is the framework of assessment that we feel is conducive to the pertinent evaluation of students of this curriculum. Standards are set as criteria for teachers' evaluation of students. The goal is to implement and support consistent high quality expectations to increase competence in students as well as increase their cultural awareness.

As it has been established that students learn in both formal and informal levels of social and environmental interaction, it is necessary to have respective levels of assessment for each part of student learning. We feel it is necessary to have a benchmark standard to guide students and teachers in achieving culturally sensitive levels of awareness. Formal evaluations of students in pertinent circumstances are delineated in the charts of Figures 4 and 5 for each activity. These guidelines are a basic introduction of what expectations should be; as teachers become more accustomed to assessment in this model, they can modify evaluation to fit the particular needs of their students.

Formal Evaluation

The formal model of assessment follows the Western standard and sets tangible goals for students to strive for. Exact requirements, quizzes, and quality of work are the measures of student progress. Figure 4 denotes the types of expectations teachers of this curriculum can set for students in order for them to have standardized goals for each curricular component. As much evaluation of this curriculum relies on subjective observation, this formal assessment provides the objective measures to balance subjectivity and provide for an evaluation method best fit for the curriculum.

Informal Evaluation

In the informal setting, performance-based assessment is fundamental. The cultural model of learning emphasizes retention and application as key components in a student's understanding of knowledge. The assessment of students' application of their functional knowledge in the informal setting is primarily based upon a teacher's yearlong observation of students.

In the Western paradigm, students are assessed based upon their ability to demonstrate their knowledge through various forms of formal test-taking. Often students are categorized in a class level, and success is based on homogenous achievement. Those that fall short of the class average are thought to deserve the grades they receive, and little attention is paid

to the effort made toward actual learning. From the Hawaiian perspective, demonstration through activity, participation and application, rather than through formal test-taking, give the teacher the relevant measures of evaluation in the curriculum. Evaluation does not lie in the indicators of examination alone, but is "...written, displayed, exchanged in poetry, fashion, debated, shown in a product." Students should be nurtured and not marginalized based upon their inability to keep with the aggregate standard. The focus should be brought down to an individual level while retaining a firm grasp of the overall goals of this curriculum.

Further assessment should take into account a student's ability to disseminate the information learned. For many teachers involved with the education of Hawaiian students, a student's competence to teach what he/she has learned to others is a key indicator of the student's understanding of the knowledge gained. In order to teach, one must have a clear and deep understanding of each implementation and application, which reinforces the lesson and promotes the retention of the curriculum, culture and practices.

Assessment should consider the contexts of students' social and physical environments as well as interactions, through which the best vehicle of evaluation is observation. This observation will enable teachers to assess the activities of students that incorporate protocol, hula, ho'okupu and oli into an informal classroom environment.

Protocol. A cultural analogy that demonstrates the rigors of classroom boundaries and the necessities of a structural protocol is the model of the Hālau Hula. There are set rules that kumu (teacher) outline for haumāna (students) to abide by and strict discipline is enforced to effect the most conducive environment for learning. Certain rules apply that haumāna are made aware of prior to joining the hālau. Haumāna must chant to enter into the hālau, asking permission of their kumu to enter the structure of learning before each lesson. Once inside, they must leave all concerns outside and clear their minds to focus on learning the hula. This is to maximize their intake of knowledge and unfetter their minds from other concerns that may detract from their learning. To preserve order and maintain responsibility once within the hālau, some rules that apply are haumāna are not allowed to share their pa'ū with each other as each must be responsible for bringing her own pa'ū. A haumāna does not directly approach the kumu unless the kumu requests it, and questions are minimized to preserve the thread of respect for the kumu. If a haumāna is new, she does not ask to be in the hālau but waits for the kumu to acknowledge her and invite her to join.

Protocol in the informal setting can relate to a variety of interactions. Teachers most often have classroom guidelines; the initial student protocol is the observation of these classroom boundaries and rules. In these situations where protocol is implemented and enforced, it is necessary for students to understand their boundaries, the function of the boundaries, as well as their function within the classroom. Along with the maintenance of a mutually respectful relationship between teacher and students, this is to promote a classroom setting that nurtures learning and cultivates awareness of students' learning environment.

Hula. Hula can be utilized in the classroom for the purpose of hō'ike (to show). Students can incorporate their knowledge of the hula into such activities as class presentations.

Outside of formal purposes, the hula can be integrated into student assignments to demonstrate their understanding of the knowledge gained and implemented. An example that can be given is the presentation of a speech or participation in a school assembly that uses the hula as a tool for the conferral of information. Activities such as these engage students in the knowledge they learn and encourage the demonstration of their skills and personal understanding of the hula.

Ho'okupu and oli. Ho'okupu does not necessarily have to fall within the rigors of formal ho'okupu replete with pū'olo and a structured ceremony. The concept of ho'okupu can be easily demonstrated, and evaluation can occur in such situations that require the bringing of food for a social classroom function or the contribution of a student to a classroom activity. Oli can also be used and evaluated in much the same way as students can use it for simple greeting purposes or can also incorporate oli into their assignments.

The cultural model of assessment should not preempt the Western standard. An assessment system that integrates the two methods of evaluation is necessary to ensure the measure of students is maximized and appropriate to the course content they are learning. Where appropriate, the Western forms of assessment and examination are relevant. Often times, however, teachers place too heavy an emphasis on the Western paradigm of assessment and overlook the propriety of traditional forms of evaluation. In order to accurately assess students, the responsibility falls to the teacher to have a functional understanding of the curriculum being implemented and the enthusiasm necessary to merge the two forms of evaluations appropriately.

In the following figures 4 and 5, the expectations by which teachers should measure their students both formally and informally in this curriculum are categorized into +, Acceptable and – levels of achievement. The (+) is excellent; these standards provide the benchmark that students should strive for. A student's achievement is average if he/she reaches the goals of the "Acceptable" evaluative measures, demonstrating an adequate interest and understanding of the course curriculum. The (-) denotes an unacceptable achievement level, the results of which should alert teachers to the students who need more individual attention. These groups indicate different levels at which students learn so teachers can see to the implementation of high quality standards and work with students at their personal levels of academic potential.

Figure 4. Formal evaluation standards for the curriculum.

Oli

+	Acceptable	-
Memorized, in-depth understanding of, and flawless delivery of 1 oli komo, 1 oli kāhea, 1 oli wahi pana	Basic understanding of, prompted delivery of, and general memorization of 1 oli komo, 1 oli kāhea, 1 oli wahi pana.	Incorrect understanding of, incorrect delivery of, no memorization of 1 oli kono, 1 oli kāhea, 1 oli wahi pana
Chanter is motivated to deliver the chants to the best of his/her ability	Chanter delivers chants in an acceptable fashion, yet lacks the full intensity of total motivation	Chanter does not attempt to engage his/her interest in learning chants
Impromptu deliverance of chant when opportunity arises	After prompting, attempts to deliver chants where appropriate	Opts against delivering chants where appropriate

Hula

+	Acceptable	-
Understanding of, flawless delivery of , and energetic participation in 3 ʻauana, 3 kahiko, and 3 haku hula.	Basic understanding of, delivery of (with a few mistakes) and general participation in 3 ʻauana, 3 kahiko, and 3 haku hula.	Incorrect understanding of, totally incorrect delivery of, and no participation in 3 ʻauana, 3 kahiko, and 3 haku hula.
Seizes opportunity to teach/assist others in learning of hulas.	Does as he/she is instructed	Hinders progress of group by non-engagement of daily tasks at hand

Hoʻokupu

+	Acceptable	-
In-depth understanding of function of hoʻokupu in various settings	Basic understanding of function of hoʻokupu in at least one setting	Incorrect understanding of function of hoʻokupu
Presentation/Delivery of hoʻokupu is flawless	Student who seeks advice prior to presentation of unsure of proper presentation/delivery of hoʻokupu, and corrects any flaws prior to ceremonial offering	Presentation/Delivery of hoʻokupu is flawed

'Ohe Kāpala

+	Acceptable	-
Clearly carved design that prints well and exhibits effort and hard work	Design is semi-clear and prints adequately, exhibits some effort	Design is unclear, not well carved and does not print well, exhibits minimal effort
'Ohe kāpala is well sanded and smooth	'Ohe kāpala is not completely finished, has rough edges	'Ohe kāpala is rough and jagged
Student can explain the significance of his/her design and understands 'ohe kāpala use and history	Student knows the basic significance of his/her design and understands the basics of the 'ohe kāpala use and history	Student is not aware of the significance of his/her design and does not understand the basics of 'ohe kāpala use and history

Kīhei

+	Acceptable	-
Kīhei is dyed and hemmed well	Kīhei is dyed and hemmed	Kīhei is not dyed and not hemmed
'Ohe kāpala design is neatly organized into a pattern of significance, student takes care to print clearly and cleans his/her 'ohe kāpala and equipment after completion	'Ohe kāpala design is arbitrarily printed with no significant pattern, print is not always clear, student doe not fully clean 'ohe kāpala and equipment upon completion	'Ohe kāpala design is printed sloppily with no significant pattern, print is unclear, student leaves 'ohe kāpala and equipment without cleaning
Student understand the use of the kīhei and its significance	Student has a basic understanding of kīhei use and significance	Student does not have an understanding of kīhei use and significance

'Apu 'Awa

+	Acceptable	-
'Apu 'awa is split lengthwise, sanded and polished neatly	'Apu 'awa is adequately finished and shows some effort on the part of the student	'Apu 'awa is sloppily completed and shows a lack of effort on the part of the student
Student understands the significance of the 'apu 'awa and can relate it to stories read	Student is able to identify some key significances of the 'apu 'awa	Student makes no effort to understand the significance of the 'apu 'awa
Student understands the 'apu 'awa's function in the 'awa ceremony and use it appropriately in the ceremony	Student does not fully grasp the function of the 'apu 'awa in the 'awa ceremony but makes an effort	Student does not understand the 'apu 'awa's function in the 'awa ceremony and makes no effort to do so

Food Preparation

+	Acceptable	-
Student is responsible when dealing with fire and cooking	Student is not alert at all times when dealing with fire and cooking	Student plays around near cooking area and is irresponsible about fire and cooking
Student participates actively in food preparation and is enthusiastically helpful	Student participates moderately in food preparation and displays a modicum of enthusiasm	Student participates sparingly and does not provide helpful assistance
Student understands the lessons incorporated with the hands-on work	Student has a moderate understanding of the lessons concerning the activity	Student does not understand the lessons concerning the activity and is unable to incorporate it into the activity

Figure 5. Informal evaluation standards for the curriculum.

Protocol

+	Acceptable	-
Student understands and respects teacher's classroom rules and guidelines	Student makes an effort to understand and respect teacher's classroom rules and guidelines	Student disrespects teacher's classroom rules and guidelines
Teacher and students have an open relationship of mutual respect	Teacher and students maintain a relatively open relationship yet lack fundamental communication	Teacher and student are unable to maintain a communicative relationship
Students understand the function of their protocol; keeps the classroom orderly, does homework on time, participates in activities	Student demonstrates a basic understanding of protocol	Student fails to understand the function of classroom protocol

Hula

+	Acceptable	-
Student is able to utilize information and knowledge attained for functional purposes	Student makes an effort to utilize information in a functional setting	Student is unable to find functional use for information and knowledge
Student demonstrates the ability to incorporate knowledge into activities and assignments, like presentations or reports	Student applies time and effort to the incorporation of knowledge into activities and assignments with little result	Student is unable to incorporate knowledge into activities and assignments
Student respects knowledge and retains it to the extent of potential dissemination; student can teach others a hula for a class function	Student respects knowledge and gives effort to disseminate information	Students disrespects knowledge and is unable to retain information for the purpose of dissemination

Ho'okupu

+	Acceptable	-
Student is aware of and can explain function of ho'okupu	Student shows an adequate understanding of the function of ho'okupu	Student does not appreciate nor understand the function of ho'okupu, uses it out of place and is disrespectful
Student is able to incorporate ho'okupu into activities and lessons, and is able to present ho'okupu as part of a group.	Student shows an interest in incorporating ho'okupu in activities, but is unable to realize function	Student is unable to incorporate ho'okupu into activities and lessons, doesn't know how to use it in presentations or group work
Student is able to present ho'okupu (as an individual) appropriately in social functions; student brings food to class socials	Student attempts to utilize ho'okupu appropriately in social function	Student inappropriately uses ho'okupu in social functions

Oli

+	Acceptable	-
Student understands the proper usage of oli and uses it appropriately in social functions	Student understands oli and makes an effort to appropriately us it in social functions	Student does not understand oli and inappropriately uses it in social functions
Student demonstrates an active interest in oli like researching a particular oli or composing one	Student demonstrates an interest in learning more of oli and its uses	Student demonstrates a lack of interest in oli
Student uses oli in classroom activities like presentations, before entering the classroom, when greeting someone	Student tries to use oli in classroom activities	Student is unable to find functional use for oli in classroom activities

Resource Access

The identification of resources and the development of collaboration of those resources is key to any program for Hawaiian students. Looking towards outer resources is an integral part of providing learning opportunities in an authentic environment as well as through hands-on experience based activities. Each community has a wealth of Hawaiian cultural specialists and cultural sites. We recommend utilizing the sources of the school and community when first building a resource network. Often resources can be found on campus by seeking out Hawaiian Culture or Language teachers. Students also have excellent connections and may prove helpful in accessing resources like kumu hula or ʻohana members, such as a grandfather knowledgeable of the sea. Also, community agencies involved with Hawaiian cultural or language affairs often are able to recommend teachers, specialists, events and places that may prove helpful to implementation of a hands-on, authentic learning environment based curriculum. In addition to people and community resources, there are some excellent texts to use as reference materials. Many print and non-print resources are available to verify and increase basic knowledge about Hawaiian culture and practices.

It is important to remember that each location in these islands has its own special significance and its own history. Discovering the unique richness of each school community is part of the journey to increase and perpetuate the traditions and knowledge of the Hawaiians. Networking across schools and communities can be helpful in getting started but once basic, common information is shared, site specific knowledge and traditions must be reclaimed through research and investigation using the multitude of sources in each community.

It is our hope that the Hawaiian community, which is rich with many teachers and traditions, will be easily accessible and supportive of your efforts to make learning meaningful and culturally relevant to Hawaiian learners throughout the Hawaiʻi.

Glossary

GLOSSARY

akua	god, goddess
ʻapu ʻawa	coconut shell cup for kava
ʻaumakua	family or personal god
ʻawa	a shrub native to the Pacific islands; its root is the source of a narcotic drink used in many traditional ceremonies
haku hula	to compose a hula from scratch
hoʻokupu	ceremonial gift to pay tribute
hoʻopuka	to graduate
hula	traditional Hawaiian dance
hula ʻauana	hula performed in the modern style
hula kahiko	hula performed in the ancient style
kaikaina	younger sibling or cousin of the same sex
kaikuaʻana	older sibling or cousin of the same sex
kalo	taro
kīhei	rectangular tapa garment worn over one shoulder and tied in a knot
kuleana	responsibility
laulau	wrapped packages of ti leaves or banana leaves containing pork, beef, salted fish, or taro tops, baked in ground over, steamed or broiled
makahiki	ancient festival beginning about the middle of October and lasting four months with sports and religious festivities and taboo on war in honor of the god Lono
moʻolelo	story, tale, myth, history, tradition, literature, legend
naʻau	intestines, guts; mind, heart, affections; of the heart or mind
Nāʻimiloa	seekers of knowledge; the various exploratory channels to seeking knowledge
ʻohe kāpala	bamboo stamps
oli	chant
oli kāhea	a chant asking permission to enter a place
oli komo	greeting chant, a chant granting permission to enter
oli wahi pana	chant pertaining to a certain place
Papa	Earth Mother
Wākea	Sky Father

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